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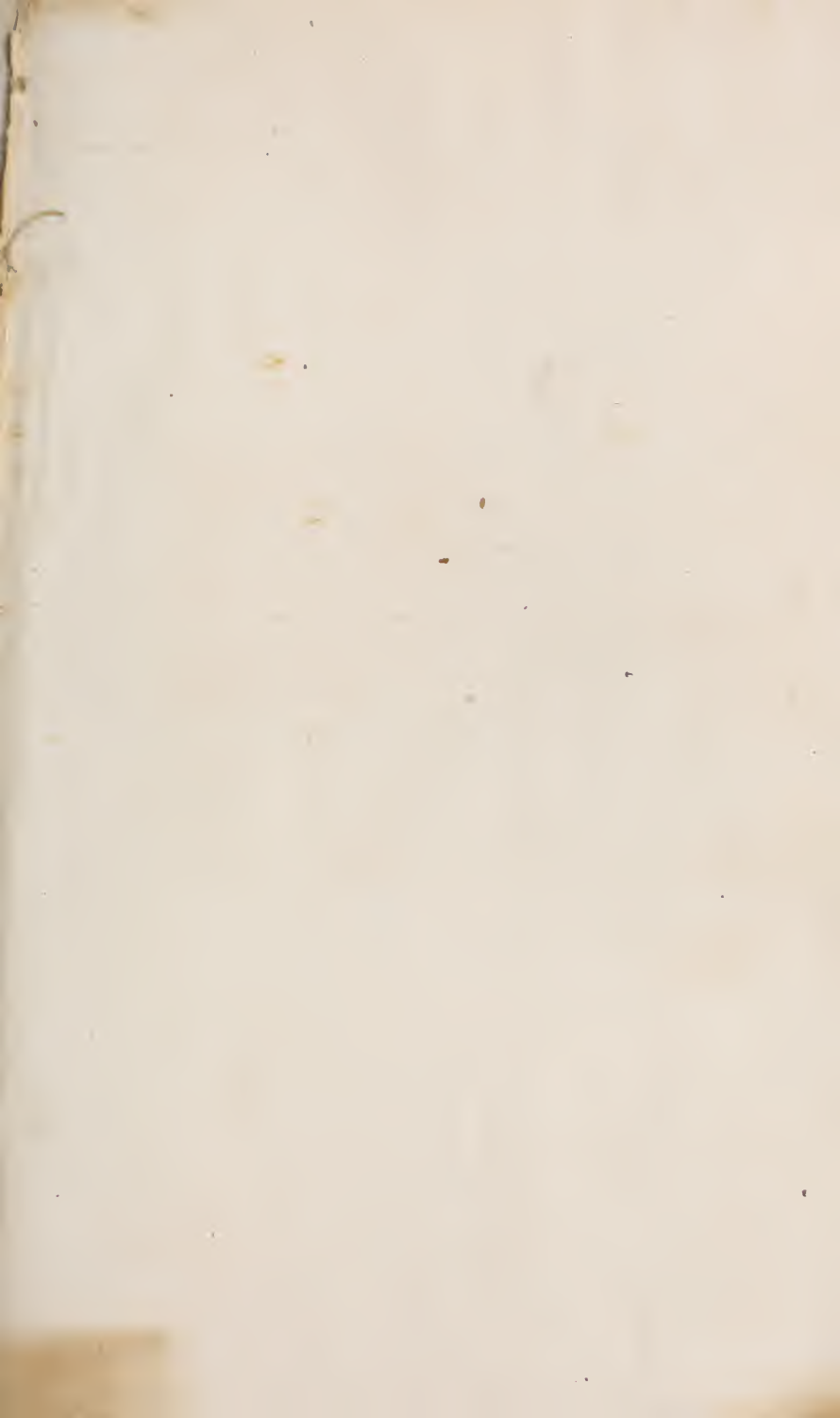
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THE

NINETEENTH REPORT

OF THE

BOARD OF DIRECTORS

OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION

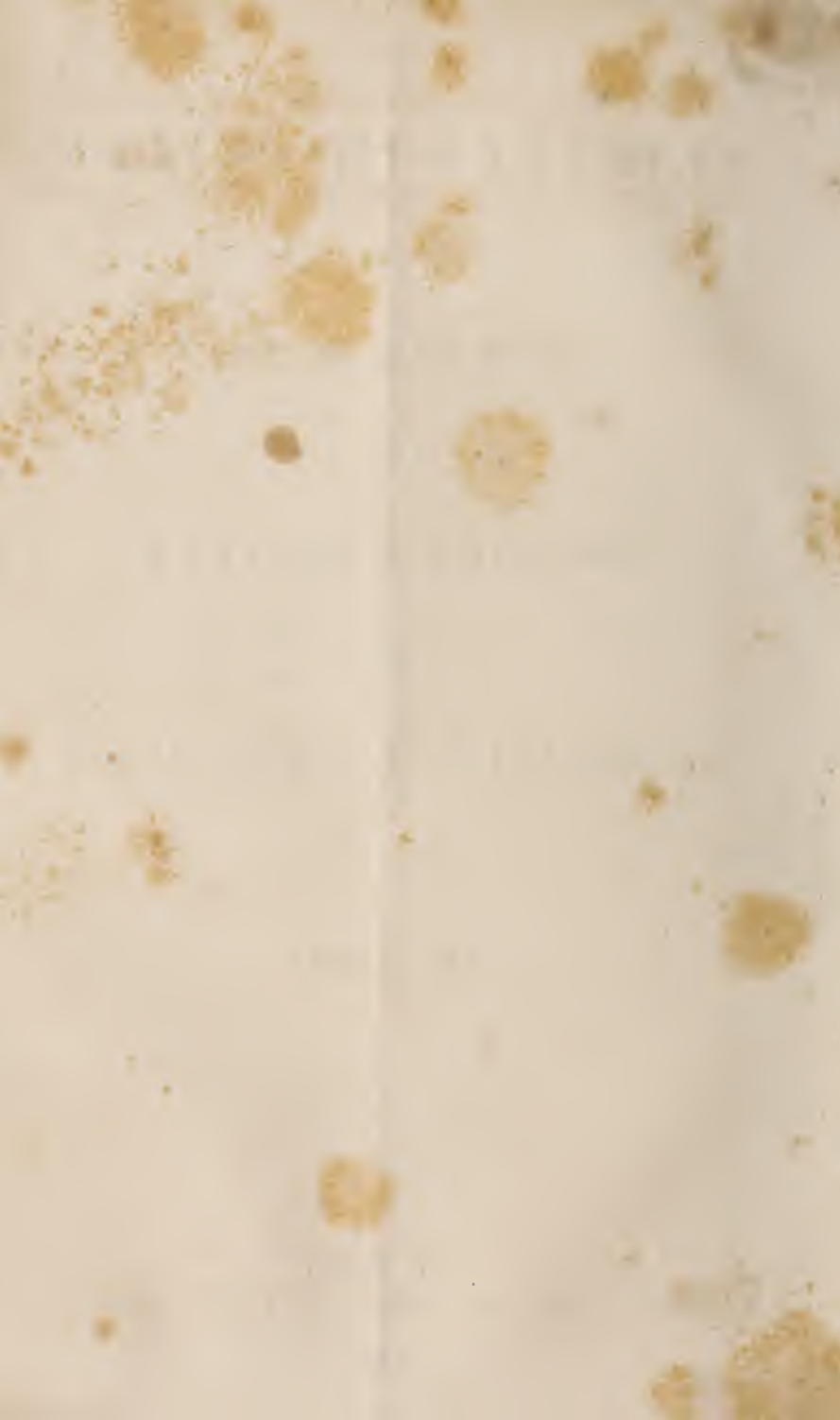
OF

THE JEWS.

NEW YORK:

ROBERT CRAIGHEAD, PRINTER, 112 FULTON STREET.

—
1842.



ANNIVERSARY

OF THE

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

THE anniversary of this Society was held in the consistory room of the Reformed Dutch Church, at the corner of Nassau and Ann streets, in the City of New York, on Friday, May 13th, 1842, at 10 o'clock, A.M.

The chair was taken by the Rev. W. C. Brownlee, D.D., President of the Society, who commenced the exercises with prayer.

The minutes of the last annual meeting were read, and, on motion, approved.

The Treasurer presented and read his account of receipts and disbursements during the year, and the report of the committee appointed to audit the same was then read, and, on motion, approved.

The annual report of the Board of Directors was read by the Recording Secretary.

On motion of Mr. William Keily, duly seconded, it was *resolved*, that the report just read be accepted and adopted, and that it be printed and circulated under the direction of the Board.

On like motion, *resolved*, that this Society are highly gratified to find that the Board of Directors have determined to open a *new fund* for the benefit of the Jews, as recommended at the last annual meeting, and that they cordially approve of the proceedings of the Board in relation thereto.

On like motion, *resolved*, that this Society are convinced of the necessity of such a fund, to enable them adequately to promote the great objects for which they were originally constituted, and that they earnestly recommend it to the notice and support of their Christian brethren throughout the United States.

On like motion, *resolved*, that this Society do highly approve of the appointment by the Board of the Rev. J. C. Moritz, as their missionary to the Jews in this country, and ardently trust that the invitation extended to him may be promptly accepted.

On like motion, *resolved*, that the Board of Directors be requested to use all the means in their power for increasing the *new fund*, lately opened by them, and that general notice be given of the same to the friends of the cause throughout the United States.

On like motion, *resolved*, that in view of the present condition of the descendants of Abraham, this Society are deeply sensible of the importance of the interests committed to their charge, and that they humbly implore the Divine blessing upon a cause which, though for a time depressed, will, they doubt not, be speedily elevated into a new and permanent interest both for the Jewish and and Gentile world.

An election was then held for the choice of Officers and Directors of the Society for the ensuing year, after which the Society adjourned.

ALEX. M. BURRILL,

Recording Secretary.

OFFICERS AND DIRECTORS OF THE SOCIETY.

1842.

President.

REV. WILLIAM C. BROWNLEE, D.D.

Vice Presidents.

REV. ALEXANDER PROUDFIT, D.D.

“ JOHN KNOX, D.D.

“ THOMAS DE WITT, D.D.

“ WILLIAM W. PHILLIPS, D.D.

“ GARDNER SPRING, D.D.

“ PHILIP MILLEDOLER, D.D.

“ JOHN M. KREBS, D.D.

“ JAMES LILLIE, M.D.

“ JOHN LINDSEY.

“ HERMANN BOKUM.

“ JOHN LILLIE, A.M.

ABRAHAM VAN NEST, Esq.

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REV. RIDLEY H. HERSCHELL, London.

Secretary for Foreign Correspondence.

REV. JOHN PROUDFIT, D.D., of Rutgers College, N. J.

Secretary for Domestic Correspondence.

REV. GEORGE BUSH, of the University of New York.

Recording Secretary.

ALEXANDER M. BURRILL, Esq., of the City of New York.

Treasurer.

THOMAS S. SHEPARD Esq., of the City of New York.

Directors.

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WILLIAM KEILY,
GEORGE WILSON,
JOHN W. HINTON,
JAMES F. ROBINSON,
PETER MORRIS,
JOHN P. CROSBY,
LEBBEUS CHAPMAN,
GEORGE DOUGLAS (L. I.)
ISAAC C. MAYER,

THOMAS BUSSING,
CHARLES VAN WYCK,
WILLIAM LIBBEY,
CHARLES G. HARMER,
SAMUEL OSBORNE,
JABEZ B. HUBBARD,
WILLIAM CASTLE,
PETER AMERMAN, JR.,
CHARLES A. WHITNEY,
DANIEL F. LEE.

R E P O R T .

IN a spirit of unfeigned thankfulness to the Divine Author of all their mercies, and under deep impressions of the importance of the subjects which they have been called upon to consider, the Board of Directors beg leave to submit to the Society the following summary of their proceedings during the year which the present anniversary has just terminated.

The annual report of last year exhibited a full account of the endeavors of the former Board of Directors, to employ the limited means at their disposal for the most substantial benefit of the descendants of Abraham. Early in the year, the Board had become convinced that one of the principal difficulties which had so seriously embarrassed, and repeatedly thwarted the former efforts of the Society to meliorate the condition of that people, and had, indeed, led many to the belief of the utter futility of all human undertakings in their behalf, arose out of the almost unparalleled degree of *ignorance* which generally prevailed among them, in regard to the true nature and spirit of Christianity. Their inveterate and peculiar prejudices against the gospel had long been known and deplored, but it had not, perhaps, been so often considered how much these prejudices owed their strength and bitterness to that gross "mental darkness" which has so long "covered the people," and to the isolated position which they have, to this day, been suffered to occupy among the nations of the earth. Taught to regard the Christian as the enemy of his religion, no less than of his race, the usurper of his birthright, and the author of irreparable wrongs and indignities to his nation, it is not surprising that the Jew should have little inclination for the examination or study of the Christian system, or that he should prefer to think evil of it, and its professors, and to misconceive and misrepresent the doctrines of the one, as well as the practices of the other. Some striking and lamentable instances of gross misrepresentation on these subjects were communicated to the late

Board by individuals who had had opportunities of studying the character of the Jewish population of Europe, and there was but too much reason to believe, that cases of a like description were not without example among the Jews in the United States.

From this view of the subject, the Board became strongly impressed with the idea that plans of a more *elementary* nature than any hitherto adopted might be pursued with advantage in communicating with this people, and, to quote from the last report, "that, by a course of judicious instruction, combined with a system of kind and habitual personal intercourse, their minds might be enlightened, their affections conciliated, and their consciences gradually prepared for the more effectual reception of the truths of the gospel."

The plan of delivering *Lectures* to the Jews in this city was first considered, and arrangements were commenced for carrying it into effect. It was found, however, that the immediate announcement of these Lectures would not be likely, at that time, to attract a sufficient attendance of Jews to make such a measure then desirable; but that, by private intercourse with them, and by the insertion of proper intelligence and discussion in some of the journals of this city, the attention of the Jews might be awakened, and the way prepared for the delivery of public lectures, at a future day, with much better prospects of usefulness.

The expediency of procuring a suitable place, where inquiring Jews might be familiarly *conferred with* on religious subjects, was next considered, and a committee having recommended the establishment of a *school* for regular elementary instruction, that idea was finally adopted, in connection with the plan of conference, as combining the most advantages, and as being loudly called for by the existence of that general ignorance among the Jews which has already been adverted to.

A school was accordingly established in this city on a limited scale, under the care of a competent teacher, by whose efforts, in visiting among the Jews, a respectable attendance was at length obtained, and the way seemed to be opening for better opportunities of usefulness than the Board had for some time enjoyed. The first step appeared to be attained in the *willingness* to receive instruction, and the spirit of docility which generally manifested itself among the attendants; and there were indications, in two or three cases, of still deeper interest in the great spiritual subjects which were placed before them.

Had the Board been in a condition to continue this little experimental institution, there is reason to believe that much good might have been ultimately made to flow from it. It was establishing a point of union with a people hitherto separated, and barred out by Christian, perhaps, as much as Jewish prejudices, from that intercommunion of friendship and good-will which the gospel teaches should prevail among all the families of the earth ; it was procuring a means of access to them in the habits of their daily lives, and through the medium of kindly offices, and it was addressing them as men and brethren, no less than as Israelites. All these considerations, however, important as they were felt to be, were after a time compelled to give way to the controlling circumstance of want of means, and the apprehension expressed in the last report, that the school would have to be discontinued, was at length realized. The school was given up soon after the adoption of that report, and the Board have, ever since, been denied the means of effective personal intercourse with those whose interests have ever been near their hearts, and whose salvation they have desired to make the subject of their daily prayers.

The very *destitute condition* of some of those Jews who applied for the benefit of the instruction thus offered to them, was another circumstance which occasioned much embarrassment to the Board, and contributed to hasten the unfortunate result which has just been mentioned. So palpable was this destitution in one or two cases, and so urgent its claims to relief, that the Board had no alternative but to employ a portion of the income of their permanent fund, for the purpose of bestowing the necessary aid which it would have been scarcely less than inhumanity to have withheld. Vain indeed would it have been to offer instruction to the mind, however willing to receive it, while the body was left to hungry and houseless destitution ; and the admitted exigencies of those cases formed, undoubtedly, a sufficient justification for the limited expenditure that was resorted to. Still, constitutional difficulties presented themselves. The claims of a *settlement*, to be considered the proper medium for the bestowment of temporal aid from funds collected for its support, were strongly felt, and the Board were consequently put upon devising new means and sources of relief which should not conflict with views of duty long entertained in the Society, and repeatedly recorded as the deliberate sentiments of its members.

A temporary expedient was adopted for a while, and a committee appointed to solicit subscriptions in behalf of indigent and deserving Jews. Some money was thus collected, and some relief extended, but the plan was found wholly inadequate for the purpose contemplated, and was finally given up.

The peculiar position of the Society, in reference to this important subject, was dwelt upon at some length in the last annual report, and an appeal was made to the Christian public, for the aid of their counsels as well as their means, their sympathies, and their prayers, which the Board would fain hope, was not addressed in vain.

There was indeed one course of action left. If the funds already held by the Society were to be regarded as originally pledged to a settlement, they could not of course be diverted to new purposes not authorized by the constitution, nor contemplated at the time of their collection. But there was nothing to prevent the opening of a *new fund* "for meliorating the condition of the Jews," in *any way* that the present circumstances of that people might dictate or require, untrammelled by constitutional restrictions or the supposed prohibitions of law. This had already been done in the years 1836—7, to great advantage, and the necessary means were thereby effectually raised for the purpose of translating, printing, and circulating Mr. Frey's valuable work, entitled "Joseph and Benjamin," among the Jewish population of Europe and America.

Impressed with the importance of this subject in all its bearings, the Society determined to adopt this course; and at their last annual meeting passed the following resolution:

"Resolved, that it be recommended to the Board of Directors to *open a fund* for the purpose of meliorating the condition of the Jews, *otherwise than by a settlement*, and to solicit subscriptions, donations, etc., for said fund, to be disposed of for the temporal relief of such Jews as may need it, and for such other aid to Jews, as such, irrespective of any profession of Christianity on their part, as may appear fit and proper to the Society."

The present Board were not called to act upon this resolution until the 24th of January last. At a previous meeting, held on the 17th of that month, Mr. Matthew A. Berk, a Jewish convert, of whom mention was made in the last report, was present, and gave an interesting account of his recent travels in England and the Eastern States, showing

the existence, wherever he had been, of a deep feeling in behalf of the Jews, and a willingness, and in many cases a strong desire, to do something for their temporal, as well as spiritual good. Such was the state of this feeling that means to almost any amount might (as he represented) be collected, provided a proper course of measures should be devised by the Society for their employment.

So animated were the Board by these statements, and so confident were they that the time had arrived for action, that they immediately appointed a committee to confer with Mr. Berk, in order to ascertain on what terms he could be employed as their agent, for the purpose of collecting funds for the benefit of the Jews, and with further directions to report such a plan of future operations as they might deem expedient.

A still greater degree of interest was given to the proceedings of this meeting by statements made by the Rev. Mr. Rudy, (since deceased,) relative to the importance of employing *missionaries* to labor among the Jews in this city, and elsewhere in the United States. Much valuable information was also communicated by Mr. Isaac C. Mayer, a Jewish convert of many years' standing, and residing in this city. The names of the Rev. J. C. Moritz, of Dantzic, and the Rev. J. A. Hausmeister, of Strasburg, Germany, were mentioned by him as very suitable persons to be appointed to that office, and he was requested to confer with the committee on the subject of Mr. Berk's employment.

On the 24th of January last, the committee reported, recommending the immediate appointment of Mr. Berk as travelling agent to collect funds, and of Mr. Moritz as missionary to the Jews. These recommendations were unanimously adopted by the Board, and the appointments were made in due form. At the same meeting the Board took up the resolution passed at the annual meeting, and expressly resolved to adopt the recommendation embraced in it, and to open a new fund accordingly.

Mr. Berk immediately left the city and entered on the duties assigned him, and Mr. Mayer soon after set out for Europe, taking with him a call and commission for the Rev. Mr. Moritz.

The Board have not directly heard from Mr. Berk, since his departure, but they have had intelligence of his proceedings, and have already received, as the first fruits of his agency, a contribution of seventy dollars, made in the Rev. Mr. Towne's society in Boston. They

cannot but hope that the result of this new enterprise will equal the expectations which they were induced to entertain of it, from the representations of Mr. Berk, and that means will be raised, sufficient at least to meet the expenditure of one thousand dollars, with which they have charged the Society, as the yearly salary to be paid to their contemplated missionary in this country.*

They cannot, indeed, let the present occasion pass, without calling, in an especial manner, the attention of their Christian friends and brethren in America to this contemplated measure of a *new fund*, and urging its claims upon their benevolent regard. Brethren, it is with pain we have to acknowledge our present inability, as an institution, to extend that relief to the poor and suffering Jew, to which our sympathies, as individuals, have often strongly prompted us. Though acting under a title which would seem to authorize the very largest measure of gospel charity towards the offspring of Abraham, we are, nevertheless, impeded by actual restrictions not easy to be overcome, and the nature of which have already been repeatedly explained. We appeal to you now, for that aid which alone can extricate us from so unfortunate and unprofitable a position. We appeal for aid, not only in behalf of the Christian and inquiring Jew, whom "father and mother" may have "forsaken," but of the *Jew, as such, irrespective of any profession of Christianity*—of all indeed, of that devoted race, who may invoke our assistance under circumstances of distress. We appeal for aid to enable the missionary to go forward among them on his errand of mercy, to send out the tract, to open the school, to do good in any way to those to whom we already owe so large a debt of gratitude. Brethren, it needs no argument of ours to enforce the claims of those for whom the sacred volume itself so constantly and powerfully pleads; who are still, as ever, the chosen people of the Almighty, to whom still "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of

* Since the date of the report, the Board have received a further contribution of seventy-eight dollars, from the Ladies' Jews' Society at Providence, R. I. The St. Mark's Church Jews' Society, of Warren, R. I. have also become auxiliary to our institution, and have made an appropriation of thirty dollars, in aid of our funds, for the present year.

whom as concerning the flesh Christ came, who is over all, God blessed for ever."

The Board have not yet heard from the Rev. Mr. Moritz, but expect to receive intelligence ere long. Should he accept the invitation they have given him, his arrival in this country, as their missionary, will constitute a new era in the proceedings of our Society, restoring and strengthening the confidence already rapidly reviving in the minds of our brethren towards us, and offering us ways and means of usefulness which have long been withheld. The presence of so eminent a servant of Christ, whose praise has long been in the European churches, and whose name is identified with the history of Christian effort among the Jews on the continent for many years, would doubtless give a new and vigorous impulse to a cause which has always been near to the hearts of Christians everywhere, and especially in these United States. Devoutly do we hope that he may be spared to reach us in safety, and that he will receive such a welcome to these shores as will encourage him to go forward in his labor of love, unembarrassed by those adverse circumstances which have latterly disappointed his efforts in his native land, and cheered by the gracious results, which, we trust, will accompany and bless his mission among us.*

In regard to the pecuniary affairs of the society, the Board would observe, that no appropriations beyond their necessary expenses have been made during the year, nor any agreed to, except as compensations to Messrs. Berk and Moritz, and those to be drawn from the contemplated *new fund*. They trust it will prove ample for both purposes.

No further intelligence has been received respecting the legacy left to the Society, a few years since, by the Rev. Mr. Brick, of Illinois, and the Board have little reason to hope that anything will be realized from that quarter. The difficulty which at one time seemed to threaten their

* Since the Report was adopted, the Board have had the disappointment to learn that Mr. Moritz declines, at present, accepting the call they have tendered him. They are happy, however, to announce that arrangements are in progress for the appointment of another gentleman as missionary in his place, who is equally qualified to fill that important office, and who is also well known as a successful Jewish missionary on the continent, for many years. They allude to the Rev. J. A. Hausmeister, of Strasburg.

receiving the benefit of the legacy left by Mr. Camp, late of Durham, Conn., has been avoided by remitting a small per centage on the amount, and a portion of the money has been received. The determination of the questions arising out of the legacies left by Mr. McCall, late of Franklin, Conn., has been unexpectedly deferred, but will probably take place in the course of the summer.

In concluding their report, the Board cannot but advert for a moment to the present condition of the Jewish nation, and of that land to which they are destined ere long to return, as indicating the near approach of great events, and as full of the most gracious encouragement to the hearts of all who believe in the future restoration and glory of that wonderful people. The most careless observer of the times can hardly fail to be struck with the obvious tendency now prevailing in all parts of the world, to relax the bonds which have hitherto kept down in the dust the despised remnant of Judah, and to elevate them to positions of liberty and equality, or at least of comfort and security, never before enjoyed since the time of their dispersion among the Gentiles. In this great work of long deferred justice the first Christian empire of modern times has nobly led the way. It is now scarcely more than a century ago, that the name of *Jew* was in England, as everywhere, a term of popular contumely and reproach. Less than half that period has not elapsed since he was denied by British laws the equal privileges of a British subject, systematically treated as a political outlaw, unfit to partake of the honors and emoluments of a government which he was nevertheless compelled to support, and deemed almost unworthy of the social intercourse of his fellow men. But the spirit which dictated and sustained these illiberal exclusions, yielding gradually to the influence of worthier sentiments, has at last given way, and not only have the rights of the Jew been honorably acknowledged and secured, but we have even seen an individual of that once stigmatized race, like Mordecai of old, "whom the king delighted to honor," elevated to high civic distinctions in the first Christian city of the world, adorned with titles from the hand of royalty itself, and clothed with power to execute the laws of the empire upon the property, liberties, and lives of his Christian fellow subjects.

Nor is it in Christian Europe alone that this ancient people have latterly found favor in the sight of those by whom they were once despi-

sed. Not half a century ago, the whole Jewish population of Syria might have sued in vain at the feet of the Turk, for exemption from habitual persecution, or the slightest mitigation of their numerous and aggravated burdens. No Christian power was found to intercede for their relief, and the yoke of the oppressor was submitted to in silence. But the accumulated wrongs of forsaken Israel have at last touched the hearts of the "kings of the Gentiles." The voice of indignant remonstrance has been raised in her behalf. A deputation of Jews, feeble in number, but strong in the consciousness of Christian support, have approached the throne so long a terror to their race, and boldly and successfully pleaded for their slandered and suffering brethren. The arm of the persecutor has been arrested, and a charter of liberties formally allowed, and promulgated under the imperial hand, vindicating the character of the nation, and guaranteeing to the Jew throughout the empire, the perfect protection of his Turkish sovereign in all that concerns his safety and tranquillity and, what he values most of all, the free exercise of his religion.*

Nor are these the only signs of the times which are daily strengthening the hopes and rejoicing the hearts of the Christian, and the believer in the future restoration and conversion of Israel. Not half a century ago, the sound of the gospel itself was scarcely whispered through the whole extent of the Holy Land. The superstitious pilgrim, and gloomy monk—both hardly less despised than the trodden-down Jew, were all that could be found even to name the name of Christ, from the desert banks of the Jordan to the desolate shores of the "great sea;" and even their mistaken and distorted worship was only tolerated as a boon that might be in a moment withdrawn, or sold at the price of indignities and oppressions such as barbarism alone could devise and inflict.

But these things are passing away. The shades of a long and dismal night are at last beginning to disappear. The crescent—fit emblem of a power that rules in darkness—is already waning before the approach of day. From the "far off isles of the sea," a light is even now

* See the address of Sir Moses Montefiore, to the Sultan Abdul Medjid, at Constantinople, the 28th October, 1840, the Sultan's reply, and the Imperial Firman granted on the 6th November, vindicating the character and securing the rights of His Imperial Majesty's subjects professing the Jewish religion, and placing them on an equality with all other subjects of the Ottoman empire.

breaking over the wildernesses of Judea, and gilding the waste places of Jerusalem. The gloomy ferocity of the Turk is retiring before the steady advance of Christian enterprise. The reign of the oppressor of many generations is drawing to its close. The believer no longer begs to utter his feeble petition stealthily, and in by-places, among solitudes and ruins, but worships boldly before the towers of the mosque, and claims it as his right. The ambassador of the cross from the western world has already proclaimed the glad tidings of salvation from the heights of Zion. Even at this moment the foundations of a Christian temple are laid in the midst of the Holy City, and a Christian prelate is preparing to minister at its altars; and though Moslem bigotry and savage ignorance may for a while resist and retard its progress, yet who can doubt that the work will be at length accomplished, and "the gospel of the kingdom," be once more preached, with authority, and of right, at Jerusalem?

Surely these are changes of great and momentous import. Nor can we but believe that, ere long, we "shall see even greater things than these." Already have we witnessed the literal verification of one of the promises of the Lord to the remnant of Judah, that He "will get them praise and fame in every land where they have been put to shame." And how can we view such striking fulfilments of the Divine Word, but as harbingers of the near approach of that day, when He "will perform that good thing which he has promised to the house of Israel, and to the house of Judah;" when he "shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth;" and when at last "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

Respectfully submitted,

By order, and on behalf of the Board of Directors.

New York, May 13th, 1842.





Aug. 1844 Bound
after Sept. 1844

THE JEWISH CHRONICLE,

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

SEPTEMBER, 1844.

THE CLAIMS OF THE JEWS.

(*Concluded from page 31.*)

"4. The *glory* is theirs—the Shechinah, the manifestation of the divine and gracious presence of Israel's God over the mercy-seat. To no other people did God speak face to face, as a man speaketh to his friend. When the High Priest entered the holiest of all, bearing upon his breastplate the names of all the tribes of the children of Israel, and representing them there before the mercy seat, from which God communed with him, and them through him, we have the most glorious prelude and illustration of that fellowship, which the true Israel will have with God the Saviour, in the Sanctuary above, in heaven itself for evermore. Now, indeed, it is the privilege of every true christian, to enjoy every day, and whenever he will, such access to the mercy-seat in the holiest of all, the gracious presence of the God of salvation. 'Having therefore, brethren, boldness to enter into the holiest of all by the blood of Jesus, in that new and living way which he hath consecrated for us through the vail, that is to say, his flesh, and having a high priest

over the house of God, let us draw near with true hearts, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' Heb. x, 19–22. But now we walk by faith, not by sight; now we see as in a glass, darkly, but then face to face; now we know in part, but then shall we know even as also we are known. But where is the glory of Israel now? Ichabod is written upon all their institutions, for the glory is departed. The Shechinah is no more on earth. And when the word was made flesh, and tabernacled among us, he came unto his own, and his own received him not. Their holy and beautiful house, where their fathers worshipped, is burnt with fire, and not one stone left upon another. Jerusalem, the glory of all lands, is trodden under foot of the Moslem conqueror. The height of glory from which they have fallen, while it aggravates their woes, enhances their claim to the sympathy, and prayers, and exertions of christians, that they may be raised up from their degradation and ruin, and again become pre-eminently the heirs of glory.

"5. The *covenants* were made with them. These were the national and ecclesiastical covenants. Jehovah chose Israel out of all the nations of the earth, to be a peculiar people to himself. 'The covenant which I made with them when I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, and I regarded them not, saith the Lord.' He drove out the heathen and planted them. He made them the head of the nations in all that constituted national happiness. Their laws were the productions of infinite wisdom and love, and were administered under the immediate supervision of Jehovah their king. But they rebelled and vexed his holy spirit, and he turned to be their enemy, and fought against them. And yet how tenderly he bewails their ruin! 'Oh that thou hadst known, even in this thy day, the things that belong to thy peace—but now they are hid from thine eyes.' 'Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate.'

"He made with them also the covenants ecclesiastical, including as envelopes, though not originating, the covenant of grace. To Abraham their father Jehovah had said, 'In thee shall all families of the earth be blessed.' Gen. xii. 3. 'And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee and to thy seed after thee.' xvii. 7. This covenant,

and splendid ceremonial, although glorious in itself, and in comparison with all other religions in the world, had no glory in this respect by reason of the glory that excelleth, the glory of the New Covenant. This too, which surpassed the other in the actual gift of the promised Saviour, the fuller and clearer revelation, and the more plentiful effusion of the Holy Spirit, was made with Jews. 'For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people;' Heb. viii. 10. The first christian church was composed almost entirely of Jews, and they formed the members of the churches planted by the Apostles. The Gentiles did not at first form a distinct church, but were only ingrafted into the church of the Jews. The church of God under both the old and new dispensations of the covenant was their own olive tree, of the sap and fatness of which Gentiles were admitted to partake. And the Apostle argues, if we are partakers of their spiritual things, is it a great thing that they should partake of our temporal things? Salvation is of the Jews. And shall we not pity and most earnestly pray for those, who, rejecting the covenant of their God, sin against their own mercy? They are beloved for the fathers' sakes. For the sake of the pious remnant, from whom we received all our privileges and hopes for eternity, shall we not pity and seek the salvation of their brethren, of whom it is said, the vail is on their hearts?

"6. The *service of God* is theirs. They only of all the nations of the

earth served God according to his own institutions. Every ordinance was an appointment to meet with and bless his people. 'Wherever I have recorded my name, there will I meet with you, and bless you.' Not only those services which were appointed before the Messiah appeared, but those which distinguish this last, most perfect, and most favoured dispensation of the covenant of grace, have been first given to Jews. The Lord's Supper was first administered to Jews, by our Lord Jesus, himself, according to the flesh, a Jew. After his resurrection, and immediately before his ascension to his father and our father, to his God and our God, he, to whom all authority was given as Mediator in heaven and on earth, gave also the ordinance of baptism to the same Jews. For the benefit of these divine ordinances, by which our souls are nourished up unto eternal life, we are indebted to the ministry of Jews.

"7. The *promises* are theirs, first and eminently, relating both to temporal and spiritual blessings. To Abraham and his seed were the promises made. 'I will be a God to thee, and to thy seed after thee;' Gen. xvii. 7. 'In thee shall all the nations of the earth be blessed;' xii. 3. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him shall the gathering [the loyal adhesion,] of the people be;' Gen. xlix. 10. To David the promise was made, 'all the ends of the earth shall fear him,' [Jehovah;] Psalm lxvii. To Isaiah; 'from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before the Lord of Hosts;' Is. lxvi. To Paul, a

Hebrew of the Hebrews, were given those glorious promises, on which rest the hopes of the church and the world, the Gentile and the Jew; Rom. xi. 11, &c. Not only do the promises given to Jews secure to us the Saviour, and all his blessings, for ourselves, but also the salvation of Jews and Gentiles, in future times, to an extent of which we can now form no adequate conceptions, while these very promises point to the reciprocal duties of Jews and Gentiles, and the influence which they are destined to exert upon each other, all resulting in their salvation, and the declarative glory of the great God our Saviour. We should pity them, inasmuch as through their fall salvation is come to the Gentiles to provoke them to jealousy. We should pray for them, that 'through our mercy they also may obtain mercy.'

"8. 'Whose are the *fathers*;' Abraham, Isaac, Jacob, and the twelve patriarchs, the heads of the tribes, Moses, Joshua, David, Samuel, and all the prophets and apostles of both dispensations. Such an ancestry of illustrious men, the benefactors and the honour, not of their nation only, but of the world, can be claimed by no other people. They are the true nobility of earth, the peerage of the human race, by a patent from the King Eternal. And although for the present they are in disgrace, they are destined to resume their place at the head of the nations. Though now 'enemies for the gospel's sake,' they are yet 'beloved for the fathers' sakes.' We should then unite with the apostle in his heart's desire and prayer to God for Israel, that they may be saved; that, being turned to the Lord, the vail may be taken from their hearts, that the promise

may be fulfilled, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplications, and they shall look upon me whom they pierced, and they shall mourn for him as one that mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for a first-born,' and that 'in Abraham all the nations of the earth may be blessed.'

"9. *'Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.'* This caps the climax of Jewish pre-eminence. If their relation to the fathers is an honour, what shall we say of their relation to the Lord God of the holy apostles and prophets himself? If it be a high honour conferred upon all the redeemed from among men, that the Lord of glory is not ashamed to call them brethren, not only by adoption, but by nature, as born of the woman, as well as they; if it reflects a glory, transcending that of any other order of created beings, that He, who occupies the throne of the universe, is their brother according to the flesh; the brightest rays of that glory will fall upon his nearest kinsmen, and most devoted coadjutors of the seed of Abraham, Isaac and Israel. If 'Nearest the throne and first in song Men shall their hallelujahs raise, While angels, that surround the throne, Shall swell the chorus of his praise,'

then surely the seed of Abraham, his friends, the Israelites indeed, both in the flesh and in the spirit, will fill a conspicuous place in that first of all the concentric circles, which spread from the throne of God and of the Lamb through all the fields of light. Rev. v. And shall a race thus allied

to the honours of earth, and the glory of heaven, be forever forgotten and neglected, or only noticed to be treated with barbarous cruelty and wrong?

"10. Their *unparalleled sufferings* claim our sympathy. As the sins of no other people had equal aggravation, from the distinguishing favors and privileges which they enjoyed, so the calamities of no other people have been so various, so acute, so prolonged. The siege and destruction of Jerusalem, and the temple, presents a scene of horror, to which the history of the world presents no parallel; and what this wretched people have endured in the eighteen centuries which have succeeded, no tongue can tell. And yet they live to claim the sympathies of the christian world, and through their aid and the divine blessing, to resume their place, and lead to glory and blessedness all the nations of the world.

"11. Gratitude is due to the sons of Israel for all those *blessings* which distinguish the lot of christian nations above that of all the other nations of the earth. Those blessings are true religion and its accompaniments. The personal, social, civil, and national enjoyment of truly christian communities, is as superior to that of those nations, which do not know that religion, in experience of its power, as light is superior to darkness; and all this is but the dim outline of that greater difference which eternity will disclose. All this pre-eminence we owe to the christian religion; but this religion is the result of the divine revelation contained in the holy scriptures, accompanied with the influence of the Holy Spirit, and for those scriptures, so freighted with blessing of

the heavens above, and of the earth that lieth under, we are indebted under God to the moral courage, the love and the fidelity of Jews. If we are truly grateful to the God of the Bible for these blessings, we ought to be grateful to the instruments whom he has employed. And as we cannot make any returns to him in his own person, we ought gladly to embrace any opportunity of expressing our sense of his kindness in showing mercy to his afflicted people, our benefactors. He will own such returns as proofs of our allegiance and love; 'inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me.'

"12. Finally the claims of the Jews to the sympathy of Christians may be urged from their *prospective influence upon the salvation of the world, and the declarative glory of the Great God our Saviour*. Their conversion will be the forerunner and occasion, if not the direct means, of the conversion of the world. 'For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!' Rom. xi. 12. 'For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' v. 15. Here the world and the Gentiles are synonymous terms; and the Apostle argues from the less to the greater. If God has overruled to the benefit of the Gentiles the excision of the great body of the Jews, how much more will he bless their restoration to their privileges, and place, to the extension of his blessing to the Gentiles! Now we know what priceless blessings have come upon the

Gentiles since they were admitted into the Church, after the Jews as a people were rejected. But all this is as nothing, compared with what will result to them from the restoration of God's ancient people to his favour. All the religion that has yet appeared will be no more in comparison of that which will follow, than our earth after the flood to its present state, or a world composing a great charnel house to one of countless myriads rejoicing in the conscious enjoyment of life.

"The efforts of the church in Missions to the heathen are praiseworthy, and ought to be greatly increased. And yet the same word of prophecy informs us, that the consummation so devoutly to be wished, the filling the whole world with the glory of God, will not be accomplished until the Jews be restored to their own olive tree, and all Israel be saved. To this point therefore, should the cares, and prayers, and exertions of Christians be mainly directed, as not only of vast importance in itself, but as indispensable to the grand object of all missionary effort, the conversion of the world.

"The claims of the yet outcast, persecuted, and down-trodden Jews are enforced by all our regard for Jews and Gentiles, the church and the world, ourselves, our children, and the whole family of man, for earth and heaven, for the unutterable blessings comprehended in the salvation of man, and the highest manifestation of the glory of the great God our Saviour. And shall a people distinguished as the almoners of God in dispensing his choicest gifts to men; the first-born in the family of his adoption; the natural branches of the good olive-tree; the most intimate friends of

the King Eternal; so nearly allied to those who are the honour of earth, and Him who is the glory of heaven; whose history is a series of the wonderful works of the Most High; and whose continued existence for eighteen centuries, scattered to the four winds, sifted among the nations, yet one and indivisible, is a continual miracle in the eyes of all nations, in attestation of the truth of our holy religion; and whose future history is fraught with such blessings to man, and glory to God, as to reduce to comparative nothingness all that has been heretofore enjoyed and rejoiced in—be abandoned to neglect, and insult, and injury forever? Forbid it, justice! forbid it, humanity! forbid it, gratitude! forbid it, love to God and man! forbid it, Christian friends and brethren! Oh! forbid it, God our Saviour!"

LETTER FROM MR. NEANDER.

The attention of the Board of Directors having been strongly directed to Mr. Neander, Missionary to the Jews in the north of Germany, as one well qualified for this department of labour, and willing probably to engage in the service of the Board, the Corresponding Secretary was recently instructed to open a correspondence with him, and ascertain from himself his sentiments on the subject. It has given us no ordinary degree of satisfaction to find the intimations respecting our brother, which had reached us from various reliable sources, thus delightfully confirmed by his own letter, a translation of which we subjoin.

In one point, we observe, Mr.

N. has mistaken our meaning. It was mentioned in the communication we addressed to him, that while in a General Agent for the Society a knowledge of English was *indispensable*, it was a *desirable* qualification also in a missionary. We are well aware, however, that the proportion of German Jews in our country is so great, that the usefulness of a Jewish missionary in his own appropriate field would scarcely be at all abridged by his unacquaintance with our vernacular. The Board will meet ere long to act upon this interesting and important subject. In the meantime, we call on our brethren in the churches to manifest their readiness to sustain the Board in their humble efforts to revive a great and good cause.

Cassel in Curhessen,

May 24th, 1844.

BELOVED BRETHREN IN THE LORD
JESUS.

Your esteemed letter was handed to me to-day, through the Rev. Mr. Müller, of Bremen, for which I tender you my most hearty thanks, and hasten to reply to it.

It is the desire of my heart to cross the ocean, to preach the gospel of Christ to my brethren, according to the flesh, of whom there is such a great number found. I will gladly hasten to the place where so many of my people are perishing, if the great Bishop, Jehovah Christ, pleases to send such a feeble instrument, and if he pleases to grant me strength and courage. I would dearly love to go after them, and bring them in from the highways, the streets, lanes, and hedges, and visit them in their houses, and preach to them the marvellous word of the cross of Christ, from which flow grace and strength like a stream, for all in distress and affliction; yea, I would be entirely willing to engage in the service of your Society, and in the name of the Lord publish

the wonderful works of our Triune God, and to testify of Him to a destitute people among you, whose hearts are chained by the bands of infidelity and superstition. In some parts of Germany the preaching of the gospel to the Jews is prohibited by government; to many the majesty of Christ is foolishness, and hence it is that Pilate and Herod so readily unite in opposing the mission among the Jews. With pain I had to leave many a town, where I had freely testified of the crucified Saviour, because the police would not suffer such an effort. But blessed be God, in this respect, in some regions a better state of things is dawning. The Lord removes the rubbish, and makes the name of Jesus great, here in Germany—blessed be his name!

It will be for me a severe trial to leave the north of Germany, where, under the blessing and protection of God, for the last five years, I have experienced so much of the abundant faithfulness of our Immanuel. And yet I feel a strong inclination to go to North America; where the same Lord and shepherd, Jesus, is working "miracles and wonders." And how my heart rejoiced as I saw to-day in your letter, the question proposed to me, unworthy as I am, "Whether I would be willing to come to America?" But one difficulty is in my way: you require that I should be fully master of the English language. This I am not—I am not at all acquainted with it.

In my youth I was placed in the Talmudic School in Poland, and I moved exclusively in the domain of Rabbinical theology, up to the 25th year of my age. There I learned, together with the Hebrew, several other languages. From the 25th to the 28th year of my age, I filled the office of a rabbi; and now it is five years—I am 33—since Christ is my treasure and my life—that I have labored as a missionary, and have, during that time, more especially endeavored to become acquainted with sacred theology, and have not sought an opportunity to become acquainted with the English language.

I had supposed, that as a majority of the Jews are German, as well in America as here, I would not need the English language, but that if I must learn it, I could do that more easily and quickly in America than in Germany, as the language is in practice more there than here. The worthy Society may take this into consideration.

I have been here in Cassel about half a year. The Lord in mercy has opened the door for me to many Jewish families; and I have been permitted to address many with the message; "Thy God is Jesus Christ, the ever living, thy Saviour and thy Helper." Last year a whole Jewish family became Christians, so that instead of being dead Jews, they are living Israelites, who burn in the love of the service of God. In eight days I intend taking a journey to the West and North of Germany. The Lord accompany me on this journey.

I hope that you will, at all events, soon write to me again. The Lord's will be done. Amen. Jehovah Christ be with you, and with

Your unworthy

Fellow Servant in Christ,
JOHN NEANDER.

MARSH'S "PLAIN THOUGHTS ON PROPHECY."*

The author of this volume is a distinguished clergyman of the Church of England, and has long ranked among the foremost and most efficient friends of the Jewish cause. The work itself first appeared some twenty years ago, and has contributed not a little to the present extensive prevalence, among students of prophecy, of the Millenarian views here advocated. Whatever may be thought of the theory, these letters are at least characterized by two great excellencies;—one is, the

* "A FEW PLAIN THOUGHTS ON PROPHECY, &c., in letters to a friend. By the REV. WM. MARSH, D. D. Third Edition, with the addition of two letters. London: 1843.

very kind and christian tone of discussion; and the other, the simplicity and directness of their appeal to the testimony of God's holy prophets. There is nothing here to gratify a taste for philosophic subtleties, and transcendental refinements. But we have been none the less, on that account, pleased and edified by the perusal.

We extract, for a specimen, the first of the two additional Letters, as being the shortest, and on a point of deep interest to the right understanding of the whole subject.

DAVID'S SOVEREIGNTY PERPETUATED IN CHRIST.

MY DEAR FRIEND.

THE fate of empires has occupied the pen of the historian; and kings, with their armies, have desolated or benefited the human race; but there is a kingdom in which knowledge, holiness, and peace will abound, and in which there will be no desolation: "They shall learn war no more." That kingdom is intimately connected with one peculiar nation—the people of Israel. In that nation the sceptre is limited to one peculiar tribe—the tribe of Judah; and of that tribe one particular family—the family of Jesse; and of that family one favoured individual—and that individual was David, the Son of Jesse. From the tribe of Judah it was expressly foretold that "the sceptre should not depart until Shiloh should come;"* in whom this prophecy, and also the promises to David, would receive their final accomplishment. Let us therefore consider,

I. The Covenant of Royalty made with David.

II. The confirmation of it in the person of Christ.

III. The result of it to the whole World.

* Gen. xlix, 10.

I. *The Covenant of Royalty made with David.*

If you will read the seventh chapter of the Second of Samuel, you will see the admiration and gratitude of David called forth on this covenant being made known to him: "Who am I, O Lord God? and what is my house that thou hast brought me hitherto?" And again, in the 89th Psalm. Though the nation would be visited with a scourge for their unbelief, idolatry, ingratitude, and disobedience; yet "my loving-kindness," says the Almighty, "will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David."

Their national covenant might be broken, and the blessings of it forfeited; and this, in fact, has been their history.

The land, once flowing with milk and honey, is turned into barrenness. Their temple, once the glory of the world, has not one stone left upon another. Their priesthood is gone, their tribes are unknown, and they themselves have been scattered to the four winds. Ichabod has been written on the whole Levitical dispensation; but the covenant of royalty with David is secured for ever. Let us therefore consider

II. *The Confirmation of it in the person of Christ.*

When Herod demanded of the Scribes where Christ should be born, they said unto him, "In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem in the land of Judah, are not the least among the princes of Judah: for out of thee shall come

a Governor that shall rule my people Israel." And when the angel announced to Mary that she should be the mother of the Messiah, he adds, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end."

When the Son of David shall take unto himself his great power, and reign, "Judah shall be saved, and Israel shall dwell safely." They shall no more be dispossessed of their land, nor shall strangers consume its produce. "Their peace shall flow like a river, and their righteousness like the waves of the sea. They shall be to the Lord himself for a name, and for a praise, and for a joy." They shall be a blessing to the rest of mankind; for the law which shall govern the world shall once more "go forth from Mount Zion, and the word of the Lord from Jerusalem." Such shall be the confirmation of the covenant. Then let us consider

III. The Result of this to the whole World.

Hitherto darkness has covered the earth, and gross darkness the people. With the exception of the successful labours of the Jewish apostles, and their immediate followers, Pagan idolatry, Mahomedan imposture, and Christianity miserably corrupted, have well nigh shared the globe.

How few have submitted to the Redeemer's yoke! Christianity in its purity has been but as "a handful of corn upon the mountains." Through the dark clouds of this corrupted Christianity a bright ray

shone forth at the period of the Reformation; but it remained for the 19th century to see the Scriptures translated into all languages, Christian missionaries sent forth into all lands, and the Christian Church arising to her duty, and proclaiming the Gospel to that people from whose forefathers she originally received it.

Doubtless it is in the counsels of God, by these exertions, to call out a church from among the Gentiles and the Jews, to be a witness among all nations. But we still must wait some grand crisis, which shall disperse every cloud, and roll away the darkness from the face of the earth. That crisis is the period of the conversion of God's ancient people. They were the sowers of the seed, and they will be the reapers of the harvest; for "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Then "all kings shall fall down before him: all nations shall serve him." Then shall Jesus of Nazareth be acknowledged "King of the Jews," and "King over all the earth;" and he shall reign for ever and ever.

He returns as the Bridegroom—he returns as the Friend—he returns as the Rewarder, of his people; and therefore, at the close of Revelation, he says, "I am the root and offspring of David, and the bright and morning star." This is at the period also of his *personal* return. "He which testifieth these things saith, Surely I come quickly:" and his Church should be prepared to answer, "Amen. Even so, come, Lord Jesus."

"Hail! to the Lord's Anointed,
Great David's greater Son:

Hail! in the time appointed,
 His reign on earth begun.
 He comes to break oppression,
 To set the captive free,
 To take away transgression,
 And rule in equity."

I am, &c.

HISTORY OF MISHNA AND GEMARA.

There are several allusions in the New Testament to a system of doctrinal tradition which exercised over the people an oppressive sway. Against this influence our Lord Jesus and his followers protested with solemn earnestness and diligence; so much so, that the hostility of the two parties frequently appeared to be but a conflict between the simplicity of Moses and the Prophets on one side, and the Pharisaic traditions on the other. It is conceded in Matt. v. xv. and xxiii. that these were delivered "of old time;" they were apparently an accumulation of sayings and decisions of the ruling Pharisees since the return from Babylon. But their votaries affirm them to be an integral constitution of law, co-existent with the code of Moses, to which it should be an auxiliary, and "without which the written law appears to be imperfect."* These traditions were preserved unwritten, and were administered by a corporation of persons kept aloof from the rest, whose reputation for piety could alone repress the natural suspicions that would arise in any other matter, where so much temptation and opportunity existed for the forging of traditions just as circumstances might require.

* R. Menasseh ben Israel dared not to say "is imperfect," so long as Deut. iv. 2, is extant.

This oral legislation rose in importance from the general dispersion of Israel. The Patriarch of the West dispensed its dictates, at first from the ruins of the holy city, then from Jamnia, and lastly from Tiberias, by means of agents termed apostles; but, in proportion as the people made settlements remote from the chief, the more inconvenient or impossible his administration became. To alleviate this difficulty, and yet preserve the jurisdiction entire, the patriarch R. Judah (the holy, as he is designated,) committed the traditions to writing, and published the work under the name of *Mishna*, (the Duplicate,) purporting to embody a law hitherto unwritten, which had first been given to Moses on Mount Sinai, and from him transmitted by word of mouth, through elders, judges, prophets, and rulers of Sanhedrins, down to the said R. Judah. This document was produced to the scattered synagogues upon its own bare authentication, having never been alluded to in the writings of the prophets, &c., by whom they asserted it to have been delivered in succession; unsanctioned by any testimony of the Targums, or Maccabæan history, and after being ridiculed by Sadducees, Karaim, Samaritans, and Christians, while yet a floating tradition. As a Mosaic law it was a bold imposture; but, owing to the peculiar circumstances of the Jewish nation, it became accepted as of divine origin, and continues, along with all the nonsense appended to it since, to form the law of modern Israel to this day.

About a century later, or rather more, the college of Tiberias superadded a mass of rabbinical expositions, proverbs, allegories, le-

gendary tales, &c., which they style the *Gemara* (Accomplishment.) This, united with *Mishna*, makes up the *Talmud* (or Doctrine.) As this huge compilation* was remotely diffused, the synagogues discovered that they needed no longer to undertake expensive and laborious voyages to Judea for final appeals. All decisions were thenceforward made from the *Talmud*; more especially when in another century the prince of the captivity sent forth from the banks of the Euphrates an improved *Gemara*, which has since almost superseded the former, and together with the *Mishna* forms the Babylonian *Talmud*.

The college of Tiberias dwindled in its influence and revenue till the beginning of the fifth century, when Theodosius the Younger deprived the patriarch Gamaliel of his title of prophet, and forbade the conveyance of tribute. Thus the office itself expired after a long tyranny, and bequeathing to the world at least one scriptural benefit—the *Masora*.†

This prodigious effort of patient industry, this single work, demands from the learned of every nation, that the Jews be considered as eminently a literary people; a character which they have not failed to uphold ever since those early ages;—early to us, but the Hebrews were already fathers in literature before one of the present nations of Europe had its existence. To estimate their value in this respect, we must travel back by an astounding climax through the *Gemara* and *Mishna*, the Hellenic

* Now printed in 12 vols. folio.

† A verification of every "jot and tittle" of the Hebrew Scriptures in a diversity of modes, for the fixing of a full and exact text of the Holy Word.

Jewish writings of Josephus, Philo, the New Testament, the Septuagint, and the Maccabees; through the minor prophets to Nehemiah, who wrote 140 years before Xenophon; to Isaiah, 700 years before Virgil; to the Proverbs and Psalms, 1040 years before Horace; to Ruth, 1030 years previous to Theocritus; and to Moses, above 1000 years the predecessor of Herodotus.

And the Israelites were alone in the popular diffusion of elementary literature. Before even entering the promised land, at a time when some would persuade us they were a wild horde of degraded and fugitive slaves, their legislator could address them in this manner: "These words which I command thee this day thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house, and upon thy gates and when thy son asketh thee in time to come, saying, What mean the testimonies, &c.?"* It was long before a Greek lawgiver could have proclaimed such an ordinance with any chance of being obeyed by the whole population.

Jewish studies of old were certainly limited in extent, chiefly to that of the Divine Revelation, (except in the notable instances of Moses, "who was learned in all the wisdom of the Egyptians;" Solomon in natural history, 1 Kings, iv. 29, &c.; and Daniel, whom "the king made master of the magi, astrologers, Chaldeans, and soothsayers.") But why? Hear Josephus:† "Our nation does not encourage those that learn the languages of many nations, and

* Deut. vi. 8, &c.

† Antiq. xx. 11, 2.

and so adorn their discourses with the smoothness of their periods, because they look upon this sort of accomplishment as common, not only to free men, but to as many of the slaves as please to learn them. But they give him the testimony of being a wise man, who is fully acquainted with our laws, and is able to interpret their meaning."

Considering that the Jewish law included ethics, such would no doubt have been the sentiment of Socrates and Demosthenes,† even omitting the obligations arising from the divine origin of that volume.—FINN'S *Sephardim*.

"DAYS OF OLD."

NO. 3. THE MANNA.

It was but a poor covering that overspread the household of Merab, encamped among the many thousands of Israel, in the wilderness of Sin; but the faces which in that tent clustered around the homely board, were radiant with smiles; and though no greater variety was there than the difference that baking or seething might impart to the same material, still abundance crowned the feast. 'How very sweet it is!' said little Rachael, as she closed her pretty mouth on the portion that her mother's hand conveyed to it. 'But it is not cloying,' remarked another of the children. 'The mercies of the eternal are always sweet, but never do they cloy,' replied the smiling Jabin. 'Oh, what are the flesh-pots of

Egypt, what the unhallowed dainties of a royal table, compared with this heavenly food, this portion from the bounteous hand of Israel's King.'

'Be wise, Merab,' half whispered a kinsman who had now strolled in: 'put not by that portion for the morrow, or your soul will loathe the crawling mass of worms, and your sense will sicken at the unearthly stench of the corrupted thing. Cast it away, bury it in the ground, and go forth betimes to seek the supply that has not failed as yet.' Merab answered gravely. 'The rest of the Holy Sabbath hath commenced; we shall not find, neither may we seek the Manna on the morrow.' His kinsman smiled in scorn, 'Then, believe me, ye will fast; for there is no preserving principle in this light food; and we have only the word of Moses for the coming day's meal.'

'And when yet, I pray thee, hath the word of Moses failed?' asked Merab, bending his dark brow upon the unbeliever; 'thou wast forbidden then to keep until the morning what now thou art commanded to put by; and the corruption that nauseated thee is but an earnest of the wholesome freshness in which, in the morning, I shall find my Sabbath's sweet supply.' So saying, he rose, to place in a recess the half of what had been gathered at early dawn; and Jabin, as his father passed him, caught his hand, and pressed it to lips that trembled with the murmured blessing on that poor Israelite's strengthening faith.

Then arose the song of praise; the song that Moses had taught them when, standing beside the foaming sea, they felt that they were indeed freemen, and saw the

† ——— Quod magis ad nos
Pertinet, et nescire malum est,
agitamus.

fragments of Egypt's martial pride tossed in a thousand glittering fragments on the wave. The hymn arose, in the single mellow tone of one manly voice, "I will sing unto the LORD, for He hath triumphed gloriously;" and then another and another joined; and gradually the whole camp caught up the strain; and like rolling thunder it pealed along, "The Lord shall reign forever and ever: Sing ye to the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea."

With what an echo that peal of praise reverberated through the cells of young Jabin's heart. It was to him as though the goodly land were already gained, so realizing was the faith with which he grasped the promise. He stepped to the door of the tent, and looked abroad, and revelled in the freedom of Egypt's rescued bondsmen, reposing in perfect peace beneath the soft and mellow radiance of their wondrous guide; for, keenly as it blazed when penetrating light was needed to conduct them along a venturous path, the column's evening glow fell softer than tender moon-beam on the tents of sleeping Israel; and bathed in calm beauty the expansive fold where rested their herds and flocks, their camels and asses. No burdensome piles of luggage had they to keep watch over; the raiment then upon their bodies was strengthened to outlast a forty years' pilgrimage; and for magazines, their store-house was the heaven above their heads, now locked in Sabbath sanctity, to teach them at once a lesson of obedience and of trust. As Jabin gazed upon the scene, his bosom swelled with gratitude that found no words for utterance; but its secret language was even

that of the Prophet, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!"

Again the sun is rising, and again Jabin reclines at the entrance of his father's tent, to watch the gradual waning of pure light on the mysterious pillar, and the gathering of a darkness even more beautiful than morning's beam; for it was the darkness of heaven contrasted with the light of earth. Gracefully wreathed, even in motion, but never breaking its grand outline, the purple clouds now mantled the column; but returning noon brought not back the scenes of wonted activity. It was the Sabbath still; and Israel abode in the camp. But see, a human form moves warily along; the kinsman of Merab, bearing an empty measure in the folds of his robe, is about to seek the manna; and Jabin loudly hails him, "O go not forth! The Lord hath commanded, 'Abide ye every man in his place: tempt not the Eternal.'"

"Keep thy counsel, boy, for those who ask it," was the surly reply; and Jabin covered his head, and breathed a prayer for the offender. Yet a little while, and he returned, passing with quickened step and averted face, and still hiding the vessel which Jabin knew was empty. Other stragglers also who had left the tents, were stealthily returning, shamed and confounded; and then Jabin fell prostrate for a sudden tremor shook the earth, and the light of day faded, and the heart of man quailed, for the voice of the Most High was in the air. It came to Moses, saying, "How long refuse ye to keep my commandments and my laws?" Then, gentle, gracious, long suffering compassion prevailed against kindling wrath, and

mildly as the breath of spring came once more the cautionary admonition. "See, for the Lord hath given you the Sabbath ; therefore He giveth you on the sixth day the bread of two days ; abide ye every man in his place ; let no man go out of his place on the seventh day." Israel's faithful leader repeated the command ; and all throughout that wide spread camp was still as the calm that broods upon a summer sea.

NO. 4. REPHIDIM.

"Foolish enthusiast !" exclaimed Merab, ' put down that useless burden and mock not our anguish with the hope that shall not be fulfilled. No, here we perish. I have searched far and near, I have lead a fainting camel north, south, east, and west, but no scent of water was upon the stifling air. He sank gasping, and died upon the sands, into which I had dug as a desperate chance that some well might spring up at my feet. No, we perish, we perish with thirst ! Put down the picher idle boy ; take from thy mother's arms the dying child, and bear it forth ; let her not see its expiring agonies."

"Father, the extremity of our want is a token that help is nigh. I go to fetch water."

"Alas ! alas !" murmured his mother, " thou wilt find none. For our sin the Eternal hath forsaken us. We perish !"

" Forsaken us !" exclaimed Jabin, as with upraised arm he pointed to the cloudy pillar ; " nay my mother, say not so : He that hath led us hither will here sustain us."

A tumult now rose on the hot air, the wildest that had yet been heard in Israel's camp ; fierce tones of menace, shrill cries of suf-

fering, and the deep, bitter, sullen upbraidings of a despairing crowd mingled together. There was a rush, angry and violent, as the meek man, Moses, bearing his slender rod, moved quietly along. A flush on his cheek bespoke emotion, that had recently found vent in an appeal to the Lord ; for the people were ready to stone him ; and now, obedient to the gracious answer, he approached the foot of Mount Horeb, surrounded by the seventy elders, who vainly strove to still the chiding of the multitude. It was a grievous spectacle to behold the little children with parched lips and gasping bosoms, clinging to their mothers' garments, and with faint voices imploring drink ; while the very cattle moved by some new instinct, pressed upon the steps of their masters. They had but recently arrived at Rephidim, and further they could not go, for the pillar was immoveable, and until that unerring guide moved on, Moses would have yielded up his life rather than permitted them to advance a step forward. In the midst of the confused throng, young Jabin was seen bearing a capacious picher ; his little sister Rachel clasping his hand, while her other arm encircled a smaller vessel, suited to her strength. Struck by the sight, some paused, ran back, and fetched also such jars and pots as were within their reach : but the main body proceeded, loudly murmuring, chiding, and bewailing their helpless lot.

There stood a rock, isolated from the craggy mass of Horeb, and towards it Moses bent his way. " What will he now do ?" impatiently asked the fretful crowd striving to overcome a sensation of

awe that stole over them ; but Jabin full of confident hope made his way towards the point where Moses now paused. He spake not, that prophet of Israel, but he turned and with a brother's yearnings looked upon his people, grieving for the sin of mistrust that so tenaciously clave unto them ; then he lifted his eyes for a moment to the still heaven above ; and again he looked towards the camp, forming as it did the distance in a picture, where all else was rock and sand, and a dense mass of human beings, mingled with cattle and beasts of burden. He raised his rod ; there was a thrill of strange and awe-struck expectation.

Down on the rock's surface, with sudden stroke, came the mysterious rod ; and lo ! a fountain sprang forth, yea, a river of gushing water, such as the arid desert had never seen. It gushed in measureless profusion, leaping high in air, then pouring down the plain sweeping for itself a channel ; and rolled, and spread, and making many a curve, distributed its treasures far and wide. Prostrate fell the multitude, not only to drink but to worship ; and Jabin, after flinging himself

on the earth in fervent adoration, held his pitcher aloft, catching a gush of the pure stream in its descent below. Dripping with the refreshing element, the brother and sister ran swiftly homewards, meeting on the way their father who rushed by them to meet a little streamlet meandering in his view. It was delicious to behold the poor weary beasts, plunging their very heads into the tide, and lowing forth the contentment of their hearts : but who shall speak the feeling of Moses, the man of God, who, conscious that he stood in the presence of the Eternal, gave thanks and praise for Israel, the sheep of His pasture, the people of His hand.

"Jabin, hope of my house, crown of my old age, thy father asks thy forgiveness. Wonderful is thy faith—would it were also mine !"

"Nay, dear father, more wonderful it is that faith should ever fail in Israel—most wonderful that He, whose daily miracle we forget, should daily by new and greater miracles call us to acknowledge, that His mercy endureth for ever."

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

NEW YORK CITY MISSION.

EXTRACTS FROM MR. FORRESTER'S JOURNAL.

May 23d. In ——— Street, near the corner of ——— Street, I met a Jewess, who said to me, "How do you do, sir?" I replied, "not very well. I have been sick, and feel weak and faint. But may I ask how you come

to know me?" "Sir, you have been very kind to me. I am the poor widow to whom you gave a dollar some ten days ago. I reside at ——— Street, in the garret." "Well, did you pray to God this morning?" "I did say my prayers this morning?" "Do you ever pray that God would reveal the true Messiah to your soul?" "No, but I pray every day that he may come."

May 24th.—My first call was at

No. ——— Street, where several Jews and Jewesses were keeping *Pinkster*, or Pentecost. I was requested to sit down by the mistress of the family. Some of the ladies had seen me before, but none of the gentlemen. I heard the mistress of the house say in the German language to the company, "that is the man that gives bibles and tracts to the Jews. You must not say anything harsh to him." "Well, sir," said one "what is your object in calling on the Jews, and giving them those little books and bibles?" "I hope that my object is good." "It is in vain for you to try to turn a Jew away from his religion. None turn but those who turn for money." "My dear sir, you are greatly mistaken. You know that the writers of the New Testament were all Jews, and did not become christians for the sake of money. No—they suffered the loss of all things, and the loss of their own lives, for the sake of truth. Please to examine the New Testament as a history, and you will find that the writers of the various books were good men, who loved God and their neighbours." Much conversation passed.

My next call was at the corner of ——— and ——— Streets, where I found seven Jews and a Jewess. The oldest person among them was a Mr. ———, who is considered by all the German Jews as the greatest spokesman in this city. I shook hands with them all, and no sooner had I done this, than old Mr. ——— began furiously in the German language to defend Moses and the Talmud, and for fifteen minutes stopped not a second to give me an opportunity of saying a word in reply. I loudly protested against such ungentlemanly conduct, but it had not the least weight with him. He then took hold of christian bishops and priests, and held them up to ridicule, and with such vehemency of speech, that the spitule from his lips flew in my face, and all the other Jews could not help laughing to see the old man so much in earnest, and I could not resist laughing heartily myself. I had to go without saying a word. I shook

hands with them all, saying, "farewell;" and when I came to the old man, he said, "I challenge any of your bishops, priests, or ministers to meet me. I will dispute the subject with them."

My next call was at No. ——— Street, where resides a German Jew. He is a polite, prudent man, to all appearance, and spoke respectfully of good christians. He cheerfully received a German tract. I would like to gain this man's confidence before I enter into any serious argument with him.

At No. ——— Street, I found a Jewish family, I think American. But they would have nothing to do with me or my tracts. This is very unpleasant; but sometimes it falls to my lot, and I must be content.

May 30th.—This morning I met three Jews in ——— Street. These men were well dressed, and one of them said to me, "How do you do?" I looked at him and said, "Tolerable, thank God. I do not remember you, my friend." "Do you not remember that you gave me a German bible? This friend of mine," pointing to one of the Jews, "borrowed it of me for a few weeks, and was much pleased with it, and has returned it to me again. I will never part with it." One of the three that stood by, said, "Good man, where do you live?" "No. 202 Bleeker Street." "I will mark it down on this paper, and I will call and see you. I hope you will give me a German bible." With these three Jews I held a long conversation, conversing with them in a soft and kind manner, about the return of their people to the land promised to Abraham. They were all three of the opinion, that the time was near at hand, but not so near as the Millerites supposed. These men were so agreeable in their talk, that I could have spent half a day with them.

About ten minutes after we parted, I met ———, a well-educated, mild, and kind Jew from Germany. He put out his hand, and said, "I am happy to meet you; are you in good health?" I raised my hand to heaven, and said, "The great God (blessed

be He!) has blessed me with health, food, and raiment, ever since I had a being. What shall I render to the Lord?"

I resolved to find Jews, if possible, that I had not seen before; and, as they move from place to place, I directed my course through various streets, enquiring as I went for such, but found none until I reached No. —, where I had a long conversation with a well-informed Jew, from Poland, who keeps a clothing store. As I entered, he said, "Well, sir, what do you wish?" "I wish to have a friendly talk with you, if you have time." "On what subject?" "On the most important of all subjects." "Well, what is that subject?" "The salvation of our souls." "Well, on that head every man must look out for himself." "That is true; but every man has more to do; for he is commanded to love his neighbour as himself." "No man can do that." "Well, then, the man who does not do it, lies under the curse of God's holy law. Now, how shall we get rid of this curse?" "We must pray to God for forgiveness, and He will pardon us." "God is merciful, but also just. What would you think of a judge, who should forgive a murderer because he prayed and wished to be pardoned?" "But God says that He will pardon our sins if we ask Him." "Oh! yes, through faith in the holy Redeemer whom Job saw—the Messiah already come; for 'after threescore and two weeks shall Messiah be cut off, but not for himself;' Dan. ix. 26. 'He was wounded, &c.' Is. liii." "I must serve my customers; I have no more time to talk." If I could only remember one half that passed between us, it would make a long story.

June 4th.—Found a young polite Jew in a dry goods store, at No. — Street. He is anxious to read tracts, but does not say anything when the owner of the store, or his wife is present. He talked freely with me for a short time, but a girl from the back room came in, and he was immediately silent. If I am spared, I intend to invite this young man to call at my

house, where we may talk freely together.

June 5th.—Met a Jew pedlar. Believing that he was a German, I said, "How do you do, countryman?" "Healthy, thank God." "What do you think of God our Maker?" "I think that He good to all men." "Friend, do you feel in your heart that you are a poor sinner, as I do feel in my heart?" "Yes sir—yes sir; I a poor sinner." How shall we get our sins pardoned?" "We must pray to God, and keep his commandments." "But we are all sinful, corrupt, and depraved beings, both Jews and Christians. We cannot keep God's holy commandments." "What we no keep, he forgive. He very good—he feed you, he feed me, he feed de crow in de field—but I must go and make my living." "Stop and take this beautiful German tract with you, and read it when you have time, and pray to God to give you a heart to understand the meaning of it." We shook hands and parted, perhaps never to meet again in this world.

I had not gone above a quarter of a mile, when I met a French Jew, who is a learned man. Some three years ago I spent an evening with him at the house of the Rev. Dr. B. He is no friend to the Pope, Cardinals, Priests, and Friars. He told me that he intended to publish something against them; that he had lived many years in Spain, and knew all their secrets, and wished for an opportunity of exposing them to the world, as a base, murderous, and diabolical class of people, as ever existed in the lower world. I tried to introduce the subject of true christianity; but he was so full of abhorrence of popery, that he could not listen to anything else.

I was directed to No. — Street, where a number of Jews were reading newspapers. A Jew came near me, and said in a low tone, "Have you any Hebrew books? I know you; I have seen you before?" I have English, German, and Hebrew tracts." "Let me see them." I laid them on the counter before him, and he looked over them one by one, and said, "Please to

give me this Hebrew one, and you will oblige me." "Do you understand Hebrew?" "Yes, sir, I do; and the German too. Have you no other book that you could give or loan me?" "Yes, I have a book called 'The Old Paths,' and I have German bibles." "Bring me a book, if you please."

June 6th.—At No. ——— Street, had a long and serious talk with a Jew. He was mild, and pleasant, and said, "Your New Testament doctrine is not altogether right." "Sir, you surprise me; where is it wrong?" "In the book of John (I think,) it is written, not by Christ, but by his apostles, 'If any man come into your house, and bring not this doctrine, kick him, or drive him out.'" This idea operated so powerfully on my mind, that I could not refrain from laughing several times. But composing myself, I said, "My friend, will you show me where the apostles recommend kicking out of houses?" "I believe it stands in John's gospel, but I know not where." "I have read all the gospels many times over, and I never read anything about kicking out of houses." "I have no more time to talk with you now. Call some other time."

After much inquiry, I was directed to No. ——— Street, where resides a respectable Jew from France. He was at home, received me politely, and asked me to come in, as I stood at the front door. While standing there, the servant girl, a Jewess, came to the door to clean the knob, and, hearing me talk with the master of the house, she said to him, "Sir, I know that gentleman. I have often seen him before at other places; he loves the Jews, and gives them bibles and little books." "Please"—then said the Jew to me, "to walk in and sit down; you appear to be weary." "I thank you, sir; but I have some distance to go. But with your leave, I will call on you some other day, and spend an hour with you, if agreeable to you. I have a warm feeling for the welfare of the Jewish people. I pray

to Almighty God for them every day. Jews have written the Old and New Testaments; the whole world of mankind is their debtor." "You speak the truth, Sir, and I will be happy to see you, if you will call on me. But the girl told me in German, that you give books to the Jews;—is that so?" "Yes, sir, I do give the Jews tracts and bibles without money, out of love to their immortal souls." All this, and a great deal more, passed between us on the stoop of his house.

At No. ——— Street, found a German Jewess in a dry goods store. I had some tracts in my hand, and I asked if she would accept of one. She replied, "No, I know what these little books mean, and I want no conversation about them. Let every one enjoy his own religion." My heart was sad, and I said, "Who hath made me to differ?"

My next call was at No. ——— Street, where a German Jew keeps a dry goods store. He is a polite, agreeable, and kind man. As I entered, he said, "Sir I am happy to see you. Do you enjoy good health? have you any tracts to-day?" I gave him thanks, and laying down half a dozen tracts on the counter, told him to take his choice. He carefully looked at them all, and said, "With your leave, I will take this Hebrew one, and read it, and when you call again, I will give it to you."

NEW ENGLAND STATES.

MR. SILIAN BONHOMME.—Soon after Mr. B.'s return from Philadelphia, he received a commission to visit the Eastern States. Thither, accordingly, he has proceeded, and has entered on his labours in Boston. We affectionately and confidently bespeak for him, among our New England friends, the same fraternal reception, and hearty cooperation, that cheered him during his former agency.

LONDON SOCIETY.

JERUSALEM.

The Bishop of Jerusalem writes in his letter of May 4 :—

Baptism of a Jewish Family.

On Easter Sunday I baptised Rabbi Judah Levi, and the following Monday his two children. I have appointed him, on my own account, to take charge of the *depôt*, which we have opened in front of my house for the sale and distribution of Scriptures and tracts.

Depôt for Scriptures and Tracts.

I rejoice to say, it is likely to become a means of great usefulness. Nearly 30*l.* have already been received from the sale of Bibles. This is particularly encouraging when we consider that the Bible is sold at a mere trifle, this being a very poor place. Numbers of Jews also resort thither with whom Rabbi Levi is quite capable of conversing in Hebrew, &c.

The following extracts are from Mr. Ewald's Journal for May :—

Stir caused among the Jews by a Depôt, for Scriptures and Tracts.

You will be pleased to learn, that a depository for the sale of Scriptures in the various languages has been opened under the control of the Bishop ; which will, I trust, prove a blessing to the mission, and to the benighted sons of Abraham, in the Holy Land. We have already sold about 30*l.* worth of Bibles ; many copies have been given away gratis to the poor ; many new Testaments, Old Paths and Tracts have been distributed, and I have had many opportunities of telling the Jews, who come to the *depôt* to purchase scriptures, of the way of salvation. The opening of the *depôt* caused quite a stir among the Jews in the Holy City, and for several days the place was filled from morning to night. The chief rabbies became alarmed, and pronounced sentence of excommunication on

every Jew who should ever visit it again ; but I suppose this sentence will soon be cancelled.

Confirmation and Baptism.

On Good Friday, the Bishop administered the rite of confirmation to four of those Israelites who were baptised last Christmas. At the Communion on Easter-day, we had forty-two communicants, among whom were twenty of the house of Israel. Rabbi Jehuda Levi, was baptised by the Bishop in the afternoon of that day, during the German service, when I preached from Romans x. 11 to 17.

On Easter Monday, at the morning service, the two sons of Rabbi Jehuda Levi were baptised ; the eldest is six years old, the youngest three years. Rabbi Jehuda has been employed as depository, for which office he is well qualified, as he speaks German, Spanish, Italian Arabic, Turkish and Hebrew.

CRACOW.

EXTRACTS FROM JOURNAL OF
MR. C. J. BEHRENS :

April 25.—From the 19th instant until this day, we have had, thanks be to God, abundant opportunity of proclaiming the quickening word of the cross to numerous assemblies of Jews ; we were enabled to answer their objections, and distributed a great number of tracts, and sold some Old Testaments. I also gave away some New Testaments, which were thankfully accepted.

On Saturday, we visited the Synagogue and on leaving, conversed with more than twenty Jews outside. Our subject was, that God is to be worshipped in spirit and in truth. On our return home at noon, we saw some Jews assembled near our house, and I began to address them. Two venerable old men, apparently eighty years of age came up to me when they heard me talk Jewish ; one saluted me with the usual שלום עליכם (peace be with you,) and took hold of my hand ; the other said, "reach me your

hand also," which I did, repeating their salutation in the usual manner. I then spoke to them of the sure hope of those who die in the faith of the Messiah, our righteousness, (משיח צדקו), who has taken all our sins upon himself, and exhorted them to turn to him while it is yet called to-day. The old men listened attentively; other Jews joined us, and the conversation became general. Six Israelites declared their belief in christianity. Mr. W. gave some of them letters of introduction to our brethren at Kalisch and Warsaw.

April 26.—We left to-day for P., where we arrived in the afternoon. We had but little hope of finding here an entrance for our words, for on the first day we only with difficulty, succeeded in speaking to a few Jews, some of whom we had invited to visit us, but only one came.

April 27 (Sabbath.)—The weather being very fine, there were many Jews in the streets, and we were thus enabled by the mercy of our heavenly Father, to proclaim to more than 150 descendants of Abraham the saving word of the Cross. We gave away many tracts, and some copies of the Holy Scriptures. Three Jews expressed their desire to embrace Christianity.

At G., a small village in the neighborhood, which we visited in the afternoon, we spoke to several Jews and Jewesses about the one thing needful. As we were returning, we met with four Jews, with whom we had an animated discussion about the truths contained in the word of God. After our return, we had a conversation in the street with about fifty Jews, on the truth of the words of Moses and the prophets. We referred to the lesson for the day, (Leviticus xix,) and showed from the Old Testament that Messiah must have come at the time of the second temple, and have entered through suffering into glory. We had scarcely returned to our room, before it was filled with Jews and Jewesses, several of whom brought

children with them, who were very eager after tracts. They remained till dark, and all, with but one exception, behaved very well and orderly. Thus the Lord did also in this place above our prayer and understanding; blessed be his holy name for evermore!

April 29.—We left to-day for R., where there are about 250 Jewish families. Soon after our arrival, we had an interesting conversation with several Jews, both at home and in the street, and gave away many tracts. The conduct of the Jews towards us generally was friendly, but two of them one a fanatic Chasid, and the other a teacher of the Talmud, gave us much trouble by their bitter and violent language. We visited the teacher, who comes from my native town, at his own request; but he displayed great enmity towards us, especially towards myself. The warmest controversy we had was with the Chasid, in the presence of about eight or ten Jews; it lasted nearly two hours during which we considered many passages from the Scriptures, as well as of the Talmud. The treatise, Avodah Sorah, was brought in for reference at my request. In the end, the truth, as usual, gained the victory: Mr. W. silenced our opponent by proofs from Haggai, Zechariah, and Malachi, and I proved to him the hollowness of his pretences from the Talmud itself. We also went into the Beth Hamedrash, where we had a discussion with about fifteen or twenty Jews. Two Jews afterwards called, one of whom was from Przedborz, my native town, and happened to pass through R., when, on hearing that I came from P., he visited me, and brought a friend of his with him, whom I knew as having studied at P. in his youth. The former bought a Hebrew Bible. Both behaved kindly. May the Lord bless his word to these erring souls, although proclaimed in much weakness.

May 3.—To-day we started for P., twenty English miles from here.

We learnt from the Burgomaster that there are here about 1,000 Jewish inhabitants. On the road we had a heavy storm and rain, but after our arrival here, a still more terrific storm broke out around us, though not from the elements. As we could not obtain lodging with a Christian family, we were obliged to take up our abode at the only Jewish inn in the place, which is kept by a Chasid. We were quickly surrounded by Chasidim, in the strictest sense of the word, who displayed great enmity, hatred, and violence. They endeavored to harass us in every possible way; as, for instance, by shouting before the house, and knocking at the door. What made it still worse was, that the Beth Hamedrash of the Chasidim was in the same yard, and we could by no means engage them in friendly conversation. Whenever we attempted to speak, we were stunned by abuse and derisive laughter. They allowed no one to enter our room, and it was with difficulty that I succeeded in speaking a few words to some of the inhabitants of the house, on the truth as it is in Christ crucified. Alas! to all of them, with one exception, the word was not only foolishness, but also a cause of offence.

May 4, (Sabbath).—The passage before our room, and the yard behind, were again filled with Chasidim. The noise they made was even worse than yesterday. They went so far as to throw pieces of wood at me. Mr. W., however, succeeded in speaking to some of the Jews who were running about the yard. The Lord also gave me grace to speak to a Jew, with his wife and family, who were staying in the house, about the Messiah, as the light of the Gentiles and the glory of Israel, the time of his appearance, according to prophecy, his offices, &c.

As the following day was our Sabbath, and as we had no hope of finding access to the Jews, and no chance, if we stayed here, of spending that holy day in peace and

quiet, we determined on leaving this Sodom.

WARSAW.

Mr. Rosenfeldt has visited, in company with Mr. Goldinger, various places in the kingdom of Poland. The following are extracts from his journal:

Blessed be the Lord of all mercy who enabled us to show forth the praises of Him who hath called us "out of darkness into his marvellous light," for having opened unto us a great door on this missionary journey! We were able to preach Christ's Gospel to many thousands of our brethren of the house of Israel. We had, indeed many difficulties to struggle with. I will only mention the two following: first, that we could seldom obtain a lodging without much trouble; and secondly, that we found everywhere numbers of Chasidim, of various classes being divided into numerous sects by their rabbies. These Jews, it is well-known are not wanting in zeal towards God, though not according to the knowledge. They thought it would be a good work in the eyes of God to lay all imaginable impediments in our way. Nevertheless we rejoice in being able to assure you that the number of Jews who not only listened to us with attention, but also frequently requested us to converse with them, exceedingly surpassed that of our adversaries. It was not unfrequently the case, that we literally had not time take our meals. We often wished our Christian friends in England could be with us, if it were only for one day, and see two of their missionaries, in almost every town, surrounded by hundreds and thousands of Jews asking for books and hearing the preaching of the wholesome Gospel of Christ, which, I trust, will be a savour of life unto many of them. I am persuaded they would be encouraged and assist us diligently with their prayers. But they would also pity the poor Jews, "whose are the fathers, and of whom as concerning the flesh Christ came, who is over all,

God blessed for ever. Amen," Our friends would also be encouraged anew to promote their temporal and spiritual welfare.

Mr. Goldinger and I set out on a missionary journey into the government of Plock. We visited seven towns, Nowydwor, Naszelsk, Makow, Neustadt, Ciechanow, Przasnic, and Chorzellen. We returned safely on 24th May.

Naszelsk.

April 29, we left for Naszelsk where there are about 800 Jewish families living. We stayed there until the 7th of May, and had such a large influx of Jews, that we were obliged repeatedly to ask for a policeman to keep them in order. As there has not been a missionary here, since the year 1832, the Jews were entirely ignorant of our message.

In consequence of the violent and hostile behaviour of some of the Chasidim, we were obliged to change our Jewish lodging for a Christian one. Several students from the Beth Hamedrash, and two learned Jews came to us repeatedly, and we had many discussions with them on the leading doctrines of Christianity, during which many passages and portions of the Old and new Testament, the "Old Paths," and Hebrew and English Liturgy, were read and explained. At last these two learned Jews were persecuted by the Chasidim, in consequence of their saying openly that we were in the right; and one of them named Gabriel, was even excommunicated and expelled from the Synagogue. Another Jew also, who expressed his belief that we were in the right, was maltreated by some fanatical Jews before our lodging, so that our landlady was obliged to call in the assistance of the police. An old and pious Jewess having heard us in an adjoining room speaking to the Jews about their sinful condition, and the necessity of repentance, shed, our landlady told us, many tears.

When we were about to leave, the Jews wished us a happy journey. We distributed nine New Testaments four copies of the Psalms, four Litur-

gies, five Pentateuchs and Prophets, and 567 tracts. &c.

THE HEBREW CHURCH AT JERUSALEM.

The London "Times" of June 17th contained the following:—

"We have received, by this express, letters from Constantinople of the 27th ult. They announce that a firman had been at length obtained by the British Ambassador to permit the building of a Protestant Church at Jerusalem."

We regret to perceive by intelligence still more recent, that Popish intrigue has probably succeeded in again arresting the work. But it is not wonderful that the Man of sin should regard with suspicion and alarm the many concurring signs of returning favour to Zion. ROME MUST PERISH in the breath of the anger of the Lord God, who judgeth her, before Jerusalem regains her destined glory, as "the City of the Great King"—"the joy of the whole earth."

FREE CHURCH OF SCOTLAND.

EXTRACTS FROM ANNUAL REPORT OF THE JEWISH COMMITTEE.

It is with much satisfaction that we present our readers with the following extracts from the Report of the Committee on Jewish Missions, read in the General Assembly on the 20th of May last:

I. PESTH.

"The first fruits of the mission at Pesth were recorded last year, in the conversion, both of several individual Jews, and of an entire Jewish

family; and this whitening unto harvest has not proved 'like the grass upon the house tops, which withereth before it groweth up,' but from time to time the mower has been filling his hands, and he that gathered sheaves his bosom. While the tidings which gladdened the Assembly of last year were on their way, the work was rapidly progressing, so that the first Sabbath that shone in Scotland on our beloved Church, delivered from the yoke of Egypt, shone also in Hungary on a little company of the children of Israel, eating no longer of the Paschal Lamb, but partaking of the Holy Supper of the Lord. The Church in Pesth numbered on that day sixteen Jewish converts, with whom their Gentile brethren, though in smaller number, were mingled at the sacred feast, and the little flock of converted Israelites has since been more than doubled. Your Committee believe that never has the God of Abraham vouchsafed his blessing so manifestly on any Gentile mission to Israel, except in circumstances presenting no worldly obstacle. Conversions have hitherto been chiefly of detached individuals, and although in the aggregate these have formed a large number, the cases do not appear to have been very numerous in which 'the grace of God has been exceeding abundant with faith and love which are in Christ Jesus.' But in Pesth there has been formed a small community of Jewish believers, walking in the fear of God, and in the comfort of the Holy Ghost—living in singular simplicity and godly sincerity—striving to keep their consciences void of offence toward God and toward men—searching the Scriptures daily—growing in grace and in the knowledge of Jesus Christ—watching unto prayer—praying with and for each other—resorting to prayer, or rather to God in prayer, in every difficulty or difference of opinion, and abounding in love one toward another, and toward all men—a community in which Gentile Christian ministers and their

families have found it joyful and refreshing to dwell; and in which missionaries from distant lands and other churches have testified that they had nowhere seen such a copy of the primitive and apostolic Church. Their pastors have said that in their intercourse with them, they have found themselves walking through the Book of the Acts of the Apostles, and that in reading along with them the Epistles to the Churches, 'it seemed as if these had been letters received by that morning's post.'

"The Jews of old were, through the Gentiles, 'provoked to jealousy by them who were not a people,' and these works of the Lord are obviously designed to provoke a holy jealousy in us, that we may not be found behind those who lately 'were not a people, but are now the people of the living God,' and that those to whom we have sent the gospel may not rise up in judgment against us with that very gospel which we gave them.

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"Dr. Duncan, who was recalled from Hungary in the end of last summer, to occupy the chair of Oriental Languages in the College of the Free Church, sets out again immediately for Pesth, where he will remain till his duties in Edinburgh require him for the next winter. In addition to his own family, he is accompanied by Miss Jackson, who is sent at the expense of the Female Associations of Edinburgh and Glasgow, and will, it is hoped, prove a valuable acquisition to the mission. On account of Professor Duncan's leaving Scotland, the Committee agreed to recommend the Assembly to appoint Dr. Candlish as Convener.

II. JASSY.


"In reference to Jassy, the Assembly are aware, with how little apparent fruits the labours of Mr. Edwards, and his assistant, Mr. Philip, have hitherto been followed. There has been, indeed, from time to time, one applicant for baptism,

after another, so that Mr. Edwards says, he is now engaged with the ninth; but by and by, when they found that they must take up the cross if they would follow Jesus, they have walked no more after him—so that hitherto not a single baptism has taken place. But your committee have now the high privilege of reporting, that as last year there was recorded the first appearance of fruit at Pesth, so to this Assembly there are tidings brought of first fruits at Jassy. The following extracts of a letter from Mr. Edwards will be read with deep interest:—‘Yesterday, Sabbath, 15th April, we had the joy of admitting into the communion of the Christian Church by baptism, the first Jew who has ventured, with undoubted singleness of motive, to join himself to us. His case has afforded us most entire satisfaction, and seems an illustrious example of the wonderful dealings of God with them upon whom He has set His love. His name is Benjamin Weiss, the Jew from Galicia, the beginning of whose acquaintance with us is contained in my last letter. It was not our part to choose what kind of a person God would have as the first witness for his name. It might have been, and seemed likely to be, one every way obscure. In this case, however, he has taken one out of the very heart and strength of the Jewish world, a considerable merchant, one of those who visits the Leipzic fair. His story we have not only out of his own mouth, but from some of his townsmen, and near friends, who visited Jassy,—who, in the midst of their indignation and grief, at the way in which he was, could not refrain from testifying, that not only in

their town but in Leuberg, and the whole province, he was in the highest repute as a scholar. He is known personally to some, and by name, I suppose, to all the chief Jews of Jassy, and we have already had abundant opportunity to witness how well able he is to give a reason of the hope that is in him. For several months before he left home to come to Jassy, he was, it appears, in great mental distress and disquiet, finding no satisfaction in his usual engagements; and his purpose, when he left home, was to lose himself in some place where he was unknown, and perish. We adore and admire the grace of God, who, having led him hither in his providence, and directed us to receive him, has carried forward his own work, and brought him to receive the truth in the love of it, and fitted him, we trust, as a chosen vessel to bear his name in this place.”

“After mentioning the opposition of relatives and friends, he continues—‘But all these things did not move him, nor a letter from his passionately fond father, full of the most tender expressions.

“‘At length he requested to be baptised, and the holy ordinance was yesterday administered to him by myself. We confess the more we have considered the strength of the Jewish body in Jassy, the more distant did the prospect appear of any one being bold enough to face their opposition. The turning of the captivity of the sons of Zion, and the manifest hand of God in it, has made us like those that dream, and we cannot but thank God and take courage. We know that it has made a strong impression, and we hope it will be an effectual one upon the town.”

 Donations and subscriptions to the funds of the Society, received since the 15th of July last, will be acknowledged in our next number.

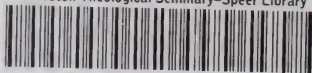






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